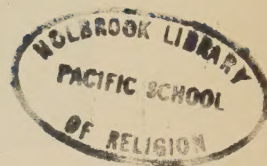




The South India CHURCHMAN

The Magazine of the Church of South India

● OCTOBER 1970



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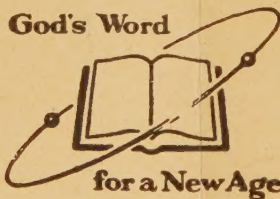
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OBITUARY

As we go to Press, we have received the sad news of the sudden passing away of Mr. Kanagaraj Elias, Secretary of the Synod, at his home in Tambaram, on Thursday, 1st October, at 5 p.m. We extend our deep sympathy to Mrs. Elias and her children.

A full account of Mr. Kanagaraj Elias' life and work will appear in our next issue.

PEACE

The one thing that men are most desperately seeking for today—and not finding—is peace. But peace has been a perennial problem for both individuals and communities as well as the desire of men and of nations down the ages. The traditional salutation of several peoples has been a word of peace and it is surprising how often the Bible speaks of peace and the absence of it. For example, it talks about men saying 'peace' where there is no peace and Jerusalem not knowing 'the things which belong to her peace' (the way that leads to peace) (NEB).

In the modern world, however, peace has become a matter of global and acutely apprehensive concern. On the one hand the possibility of annihilation by nuclear warfare, the anxiety about life, jobs and property during times of constant threat of war and revolutions and the shooting wars and cold wars being actually waged in the world today—all these have undermined the security of man which has till now been considered important for peace. On the other, there is deliberate creation of disorder or upsetting of the existing order in the name of justice and human rights. In many parts of the world those who claim to be champions of the underdogs and the submerged masses or groups of people in their lands are deliberately violating law and order, denouncing them as being basically on the side of the privileged groups. A Pax Romana based on military strength and the establishment of an unchallengeable administration is for them an evil in itself that must be done away with.

In our own country we are now becoming only too familiar with this trend of thinking and action based on it. The Marxists in Kerala and Bengal have been resorting to agitation and subverting of the law as it exists even when they have been running the administration. The Naxalites act in the faith that only murder, lawlessness and the paralysing of the administration can pave the way for a 'revolutionary' government in the country. The land grab movement has been supported by a few parties other than the Communist also. But what is happening in India is only the beginning of what has happened elsewhere in the world leading, usually, to the establishment of a totalitarian Communist government.

There are many people, including Christians, in both the East and the West, who see the present violation of law and order in the 'developing' nations as the necessary means or at least as the birthpangs of a new, equitable social order. They have declared that 'development is the new name for peace' and that, inevitably, in the present order of things, 'development must mean disorder'. There are others, however, who subscribe to belief in the inevitability of gradualness and the wisdom of using constitutional means as being more effective in the long run than lawlessness and terrorism. They are afraid that the remedies of the revolutionaries will be worse than the disease of existing social discrimination and economic injustice.

Both the good and the evil effects of a violent revolution are in evidence in the communist countries of the world today. A consolidation and planned utilisation of the material resources of these countries has quite definitely resulted in the raising of the standard of living of their people in general. But it certainly cannot be claimed that they have found peace. For one thing they are very heavily armed—even against one another—and backing up war in the outside world. For another, they have become virtually police states where the State or the Communist Party plays the Big Brother watching the people and does not hesitate to make ruthless use of its army, secret police and courts of justice to put down the 'enemies of the Revolution'. Marx had predicted a state of peace and



welfare after the Revolution when the State would 'wither away'. Instead the State has become all-powerful and what peace there is for people under it is on its own terms.

The Communist Governments are far from happy about the confidence of their own people in them. They are discovering that Economics neither explains nor exhausts man and that history is not entirely shaped by materialism. And so, currently, the Marxists are undertaking a study of man. And it is not a mere coincidence that the World Council of Churches is also making a world-wide study of man. For they, too, have found out that peace and goodwill are not just a matter of plenty and good education. The affluent countries are also the scenes of violence, drug-addiction and other disorderly stances of frustrated youth. And, apart from any genuine desire to use revolutionary methods for attaining certain goals, there seems to be also sheer pugnaciousness, self-assertiveness or greed for power in man which makes it impossible for him to live at peace with his fellowman.

In the column 'Spotlight' in *The Hindu* of 8th September, 1970, there is an account of how a Conference of 75 distinguished intellectuals meeting at Aspen in Colorado 'reached the melancholy conclusion that modern technology, greedy men and complacent or inefficient governments are debasing human values, ruining the quality of our environment and threatening the future of a decent and civilised world'. And, though there were differences in their diagnosis, they all 'insist that the human family is approaching a historic crisis which will require fundamental revision in the organization of society'. But such a reorganization would become possible, one of them said, only when man has 'learned enough about himself'.

One way and another, therefore, we are driven to the conclusion that the problem of peace is the problem of man—man who is ambitious for power, man who is apathetic to his own slavery, man who knows so little of himself that he often only deceives himself about the things that will bring peace to himself. Being what he is, he can be no more an architect of this own peace than the invalid can be his own physician. As the Bible says, peace must come to him from above and it must be sent on the earth. Peace is a spiritual gift of God and it is the eternal offer of God—with and in Christ. But with and in Christ, it has only been continuously rejected by men seeking peace in their own way and being unwilling to make Him their Peace.

Men have rejected Christ's way of peace because He gives it in His own way and not as the world gives it. His way is that men should not only love peace and speak about it, but 'make' peace. When Christ spoke about peace he strangely linked it with what was almost an assurance of trouble on the one side and the assurance of victory on the other. But the guarantee for all this—strangely enough again—was that He had overcome the world—when barely three days later He was to be condemned and crucified.

Christians have often tried to win peace for their own souls by avoiding involvement in the affairs of the world and thus escaping from the 'tribulation' that is the price of peace. But, like the monks who came to realise that peace was not to be sought in self-inflicted isolation but in the service of their fellow men, in later times many great Christians have sought peace for themselves and for their society through toil and trouble. But the greatest peace-makers like Lincoln or Gandhi or Martin Luther King, found the power to seek for peace and to establish it in God alone. And it was in seeking the peace and welfare of others that they found their own peace.

Christians are called to be peace-makers. But whether on the international scene or in a tiny local community they often feel utterly helpless because, in many situations, the odds for making peace are heavy against them. Also, when we think of the strifes and contentions within the Christian churches, institutions and homes, it seems quite ridiculous that Christians should undertake any peace-making mission in the world. And yet not only does God urge them to the task and Christ renew the promise to be with them and strengthen them; but there are people outside the Church also who bring this challenge to them. The Ford Founda-

tion, for example, has given \$1,40,250 for the year 1970 to SODEPAX (Committee on Society, Development and Peace), which is a joint undertaking of the World Council of Churches and the Vatican's Pontifical Commission on Justice and Peace and which 'is mandated to mobilize public opinion through the Christian Churches in support of development and peace'.

The W.C.C. Publication, *Communication*, says: 'Acting on the assumption that there is no lack of knowledge about how to achieve these goals, but rather a lack of political will to do what is needed, SODEPAX organizes international and regional conferences, consultations and discussions between Church people and the experts to generate an effective public opinion'. There are countless other ways also in which Christians have to make their contribution to the reign of peace at all levels of public and private life. But in the first place they must be made aware of the intricacies of the problem of peace and of their obligation to 'seek and pursue' peace in their own local situations, without being satisfied with mere criticism or expressions of regret. They must also be helped to play their part as peace-makers wherever they are. This Number has been planned to meet these needs in a small way.

India and the Quest for International Peace

M. ABEL,* Madras

The quest for peace is one of the most persistent themes of human history. The tragedy, however, is that the goal of world peace seems to remain as distant and elusive as ever before. Yet, man cannot afford to give up his quest for peace in despair today when the continued existence of the human race itself is threatened by thermonuclear warfare. The possible consequences of the present disorderly condition of the world, with its cold war, nuclear arms race, wars and crises in Vietnam and West Asia, colonial and racial revolts, and revolutions of rising expectations in the countries of Asia and Africa, are so horrible that statesmen and other specialists in international relations have a more urgent mandate than ever before to pursue the search for peace with a new and heightened sense of urgency and tempo.

Peace is an imperative need of India, for it alone provides the environment congenial for her infant democracy to attain strength and stability, for her developing economy to reach the take-off stage. War, anywhere in the world and in any form, is quite likely to seriously impede economic development by necessitating the diversion of her precious and scarce resources from economic development to military build-up. So, India has a very big stake in world peace. Further, the imperative of peace comes to India also from her cultural tradition which bears a significant strand of peace and non-violence. The noble thoughts and example of the Buddha, Ashoka and Gandhi provide, at least to some extent, though not fully, the inspiration for the policies and behaviour of India in international affairs. Thus national interest and an ideology of peace and non-violence, derived from her historical and cultural traditions, have together made it incumbent upon India to adopt and follow a policy aimed at fostering and promoting peaceful and harmonious relations among the nations of the world. Accordingly, along with other peace-loving countries, India has been deeply concerned and involved with such problems as conciliation of international disputes, controlling the

arms race, strengthening the United Nations Organization protecting human rights, preventing aggression, speeding up economic development, and in other ways strengthening peace and reducing tensions and dangers of war.

The contribution made by India to the cause of international peace during the last two decades and more is not negligible indeed. India has been applauded for her helpful and constructive role as a mediator and conciliator in such international disputes and conflicts as the Korean War, the Suez Crisis and the Vietnam War. The part she has played in the U.N. Peace Force and other peace-keeping operations of the United Nations in Palestine and Congo has won for her universal appreciation. As a member of the Eighteen-Nation Disarmament Commission, she has participated in all the Geneva Disarmament Conferences and has been working hard for international understanding and agreement on general as well as nuclear disarmament. She has been fighting against racialism and helping people who are still under colonial domination in their fight for freedom and independence. In positive terms she has been working for an international order and peace based upon justice and equality of all nations and races. Again, as a member of the Commonwealth Nations, the United Nations Organization and other international bodies, she has been rendering useful service to promote international understanding and goodwill.

Apart from these particular instances, India's policy of non-alignment in foreign affairs has had the most salutary effect upon world peace and security. After the Second World War the major powers were divided into two hostile military camps and many of the minor powers were trying to take shelter in one of the camps. In fact, the world came to look like what Walter Lippman called 'a bottle in which two scorpions, full of poison in their stings, are sealed'. In such a context India, by refusing to align herself with this power bloc or that and by getting a large number of nations to commit themselves to the policy of

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non-alignment and the five principles of co-existence known as the 'Panchsheel', has been instrumental to some extent in stopping and reversing the tendency of the world to be polarised into two rigid nuclear-armed Power Blocs. Extreme and sharp polarisation, with the accompanying tensions and rigidity, would have spelt a greater threat to world peace than the less-polarised and more diversified international politics of today. Thus India's policy of non-alignment and the five principles of co-existence enunciated by her have made a positive contribution to the prevention of war and the promotion of international peace in the past two decades.

This does not, however, mean that India is not guilty of any inadequacies and mistakes in the implementation of her accepted policies, and that her actions in the field of international relations have always been in the interest of world peace and security. There is much to be said by way of criticism about India's policies in Kashmir, Goa and Nagaland. She has been accused, sometimes for very good and valid reasons, of the tendency not to criticise and protest at the policies and actions of the countries of the Communist Bloc. Even some good friends of India have taken her to task for the 'double standard' she adopted in the Hungarian crisis of 1956 and for acquiescing in the 'rape of Tibet' by Communist China.

There is no doubt that these lapses in the actual application and implementation of the policy of non-alignment expose the gap between the professions and practice of India. But such a gap is not peculiar to India alone. In the context of an international political system which is caught in a process of transition no nation can avoid this contradiction between profession and practice. The contemporary world political system is vastly different from that of the nineteenth century. But, unfortunately, though the world political system of the nineteenth century has radically changed, nations of the twentieth century are behaving towards one another according to norms and practices of the last century. They are either finding it difficult or unwilling to make the necessary moral and political adjustments to the new situation that has come to prevail today in the international arena. But as long as nations try to meet the challenges of the contemporary world with the moral and political responses of a bygone age, they are bound to prepare for war while still speaking the language of peace. So international peace today demands that all nations including India should try to solve this essential contradiction between the realities of our mid-twentieth century world and the archaic international morality of the politics of the nineteenth century.

One of the most terrifying realities of the world today is the presence of thermonuclear weapons of unlimited destructive capability. So everybody is inclined to believe and say that in this thermonuclear age war is antiquated as a device for settling international disputes and it should be abolished. But so far no nation has renounced war as a weapon of last resort to settle its disputes with other nations and safeguard its national interest. In fact, several states including India have had to take military action in certain situations. The reason for this kind of a situation is obvious. It is naive to expect any nation to unilaterally abjure war as long as there are other nations which believe in force and pose threats to its political freedom and independence. Further, there is no guarantee that, if war is abolished, there will be no international disputes or tyranny and aggression. Sometimes mere submission to tyranny and aggression may lead to a major international war than to peace. This shows that it is rather unrealistic to abolish war or expect nations to renounce war without providing a substitute means of struggle against tyranny and aggression. The question thus arises as to whether there exists or can be developed a peaceful counterpart of war, a political equivalent of war, 'War without violence', by which people can solve their

international disputes and defend their liberty, their way of life and other human values, when all other hopes have failed. India, with her Gandhian tradition of 'satyagraha' and non-violence, is well-equipped to conduct the quest for the moral and political equivalent of war in international affairs. But it must be confessed that India has not come up fully in this regard to the expectations of the world. This was evident in her action against Portugal in Goa and in her indifference and even acquiescence in Russian tyranny and aggression in Czechoslovakia.

The challenge to think and behave in new and radical ways in international affairs also comes from the fact that the world today is a very small place. The great developments in the field of transport and communications have facilitated the conquest of space and time, and thereby have reduced the wide world of the nineteenth century to a neighbourhood locality today. Consequently international co-operation, rather than international conflict, is being emphasized more and more by people everywhere. But reliance on self-sufficient or exclusive nationalism and territorial nation state, balance of power politics, and national interest which characterized international affairs during the era before the Second World War still continue to dominate in the nuclear age. People and statesmen still tend to look at border disputes or political conflicts, on international trade and other economic relations through the coloured glasses of exaggerated nationalism or patriotism. It is unfortunate that this continues to be so even after the world has tasted the bitter fruits of the curse of nationalism in the first two world wars of this century. It cannot be said that India is an exception to this kind of blind nationalism and patriotism. If India and Pakistan had shown a little more concern for international co-operation than for their respective ambiguous national interests and for solving some important human problems, all disputes existing between the two countries would have been solved long ago. Whatever may be the fault of Pakistan in all these Indo-Pakistan disputes, it must be said that, as long as India fails to cultivate a sense of internationalism and rise above her narrow self-interest, her quest for international peace cannot yield the desired result. This is true not only of India, but of every other country in the world. This means greater support to the United Nations Organization and respect for its decisions.

Even in terms of ideology, the world today needs a new ideology. The ideology of nationalism which helped to divide the nations of the world and to cause wars among them is not adequate to meet the challenge of our shrunken world today. Science and technology have brought good living within the reach of every man in the world. Only artificial barriers such as national pride and interest, feelings of racial superiority, restrictive trade practices, race for superiority in nuclear weapons, etc., prevent people from enjoying a decent life today and realising their human dignity. So the imperative of international peace is that man and his welfare and personality should be restored to the centre of all international politics.

Finally, it should be remembered that the present age is the People's Age. Common people have a voice in the formation and implementation of the policies of their governments. Moreover, common people everywhere in the world, irrespective of their political ideologies and systems, are thirsting for peace. It is often said that it is only governments, and not the people, who do not want peace. If this is so, people have a tremendous responsibility to exert pressure on their governments to work for peace. Further, people themselves must cultivate and practise new norms of political behaviour at the national as well as international level suited to our nuclear age so that ultimately their governments cannot but help fall in line with the popular aspirations and urges. This means that people in India and other countries should create and develop a

grass-roots level People's Movement to change the attitudes of government which consider that war is still a method for settling any problem in the world, that the nation-state is the final and ultimate stage of man's political evolution, even that balance of Power Politics played through Machiavellian tactics is alone the true and reliable safeguard of

national interest. Here it may be mentioned that people like Jaya Prakash Narayan in India are endeavouring to create and foster such a People's Movement for Peace. Christians can make a valuable contribution to the cause of international peace by participating in such popular peace movements.

The Concern of the Church for Peace

SOMEN DAS, *U. T. College, Bangalore*

We are living on the top of a volcano—on the edge of a precipice. Our time is marked by violent explosions and constant eruptions. The whole world has become a tinder box. In the midst of it there is a search and a struggle for peace. It is the urgency of the situation—the need of the hour. The Church is very much concerned with peace in our time. But what is the exact meaning and substance of this peace?

As we believe in the Gospel of peace and as our Saviour is the Prince of peace, the Church is rightly engaged in the establishment of peace on earth. But those days are over when the Church could be considered an island of peace in the tempestuous sea of disorder—an oasis of tranquillity in the desert of chaos and confusion. It is part of the ferment. It is participating meaningfully in the revolution raging in our time. It has come to realise that peace has a deeper connotation and a wider context. It is no more interested in

- (a) partial peace
- (b) superficial peace
- (c) peace at any price
- (d) peace without the content of justice and freedom.

The Church is becoming aware that constructive, consistent and continuous peace must embrace all of mankind at all levels. The world cannot continue half in peace and half in chaos. There cannot be peace when two-thirds of the world's population are poverty-stricken. There cannot be peace when there are grave disparities of wealth, income and opportunities. There cannot be peace if the majority of the world's population continue to live undernourished and in illiteracy. There cannot be peace when discriminations continue on the basis of race, colour and creed—when man exploits man. It must be peace for all human beings.

The Church is becoming aware that in our time peace to be meaningful must be brought about by going to the roots of the world's problems—by attacking the disease and not the numerous symptoms. So often temporary truce or an uneasy lull has been welcomed as peace. We must delve deep and discover the real causes of tension in our time.

The Church is becoming aware that peace is empty and void if it is sought for its own sake. It is not the silence of the desert or the peace of the grave. The peace that we seek is for living human beings—living in numerous communities all over the world. They have their respective aspirations and ambitions. True peace cannot be maintained by military regime and police rule. Maintenance of law and order is not synonymous with peace. It cannot be at the cost of injustice, inequality and discrimination.

The Church is becoming aware that peace has a wider content of justice and freedom. Today in our generation it is more useful to talk of peace as a

- (a) Corporate concept
- (b) Positive concept

- (c) Dynamic concept
- (d) Active concept
- (e) Comprehensive concept.

Previously the Church was interested just in the individual and talked in terms of individual peace. We must get out of such selfish, atomistic conceptions of peace. We strive to bring peace to a whole community or a society. We know now that such individuals always do not foster the growth of peace in a community and help to forge a better and a united world.

Previously peace was negatively thought of as the absence of war or keeping the balance of power or 'balance of terror'. But it is much more than an armistice or a cease-fire. Such a peace hides the real tensions between nations. It is positively the presence of justice and freedom.

Previously peace was interpreted in a static way—something having 'once-and-for-allness'. On the contrary it is a very dynamic concept—a process or a movement. We have to strive for it—attain to it. That is why Jesus says, 'Blessed are the peace-makers,' and not 'Blessed are the peace-lovers.' We must distinguish between these two and introduce dynamism into the concept.

Consequently it follows that peace has to be actively sought in our time and not by crying, 'Peace, peace'. It is not a passive position—of conforming to the status quo, identifying with the establishment and upholding law and order in a state. Rather it is an active concern for the welfare of the poor and the needy.

From the above it follows that the Church is recovering the comprehensive nature of peace which is contained in the Hebrew word for it—'Shalom'. It positively and actively implies wholeness or fulness of life. It is the presence of human dignity, economic justice and political freedom. These are the sure foundations of lasting peace. There is no more false dichotomy between internal peace and external happiness—between spiritual tranquillity and secular welfare. No more is peace visualised as fragmented, inward, spiritual and individualistic. Of course in the ultimate sense real peace is hidden in the bosom of posterity. It is eschatological in one sense, but we can enjoy peace on earth. It is in the future but revealed now.

Peace can reign only in righteousness. As the Psalmist says, 'Righteousness and peace will kiss each other'. We must seek peace and pursue it (I Peter 3 : 11). God has called us to peace but there is no easy way to it. It is certainly not along the path of safety. For peace must be dared. It is a great venture. It implies development in our time. It means fuller life for all people everywhere. It was rightly declared by Pope Paul VI in one of his encyclicals, 'Development is the new name for peace'. But 'development-disorder is revolution. It may be said that disorder and revolution are the new names for peace. So, in its quest for real peace, the Church must be ready to

disturb the apparent peace. Jesus had said, 'I did not come to bring peace but a sword' (Matt. 10: 34). Maybe the Church in its concern for peace must extend this minis-

try of Christ. It is then that the angelic song will materialise, 'And peace on earth to men with whom he is pleased' (Luke 2: 14).

Peace and the Christian Congregation

REV. J. J. PRATT, *Anantapur, Rayalaseema*

If I may be permitted a little autobiography, it was perhaps natural for one of a generation that had spent its most sensitive and formative years in a London at war, going automatically into air-raid shelters at night to sleep, waking to rubble-filled streets, seeing family and personal relations too explode under the stress of war, to desire more than most things peace and order and good fellowship. With many others, therefore, when I was called upon to do military service (though in peace-time) I refused to subscribe to this approach to life and registered as a conscientious objector, working for two years in a hospital instead. With many others, too, I saw the way to peace through the cultivation of international goodwill, through a United Nations given a soul by Nehru (perhaps as much a hero for us in those days as to the Indian masses). But, at some stage, it occurred to me that, however much one worked on the political international front, wars would never cease as long as there was one man ready to punch another on the nose. In other words, wars are a mere projection on to the larger screen of international affairs of that individual aggressiveness, that self-assertion and will-to-power that first turns itself into a faction, then into a political party and then into a state preying on others. (Hitler's was a classic example.)

The approach to peace, therefore, must begin at grass-roots level, concerned with the individual and the aggressiveness that lurks in all of us, while yet maintaining pressure on the nations as a whole to restrain their overt aggression so that the work of individual eradication might go on.

The Christian Church is peculiarly suited to this work. It operates individually and internationally. The international fraternity that the pacifist (as indeed the socialist and the communist, though they may not know it,) longs for already has its embryonic shape in the Christian Church. This seems to me rather more evident in the Roman Catholic Church. Here is a living intimate international community that is based not on airy-fairy ideals of the goodness and brotherhood of man, but on a frank recognition of his basic sinfulness and yet of his aptitude to be made something bigger than himself by something bigger than himself, namely the power of Christ. The Roman Church has preserved for us, however imperfectly, that vision of international unity that is part and parcel of the Christian Church and of the gospel of her Lord. We who are unfortunately fragmented into national churches and self-contained sects must realise again our catholicity. It is by being catholic, world-wide, international, without any regard for the differences between Jew and Greek that we can show the world the way to peace. In catholicity there is the promise of peace.

But, also, the Church works on the individual level. It is concerned less, in the ultimate instance, with organisations, and political structures than with the welfare of individual souls, and it is here, at this level, that the real hope for future peace of the world lies. As Earl Haig, a great soldier said, war will cease when men refuse to fight. The Church is concerned to eradicate that personal aggressiveness. At present, the Church in India seems to have its hands rather full containing the aggressiveness and self-assertion of many of its members (including missionaries). Recriminations, fights, court cases seem to have become commonplace. It might seem ludicrous to point to such a society and say, 'Here lies the hope of peace in the world,' and yet I believe it is so, for what we are seeing is the whole cosmic struggle being fought out in miniature in our Church. Not, Christians again in the arena, but the Church itself an arena. The devil has chosen to fight on our own ground. The bad thing is not that such quarrels should arise, but that, when they have arisen, we should find no way to settle them within our fellowship. Every court case is in effect a case lost for Christians, whatever the actual verdict. It is human to quarrel, divine to reconcile. If, in the Christian Church, we can show the way to create peace when divisions arise, we are pointing the way to that international peace that the world craves. The joyful thing is that often there is true reconciliation.

Peace is not simply the absence of strife. It is a created thing, the fruit of energy and action and suffering. It seemed to me that to be a pacifist simply by the negative act of refusing to bear arms was not enough. The pacifist must be active to create peace, to see where tensions lie and to forestall the outbreak of violence. Having seen that it was the gospel operating through the Christian Church that offered the only true hope of peace for the world, it seemed logical to me that both should spread and that one should be active in their spreading.

The Church offers peace in its catholicity but also in its evangelicalness. The genius of the Protestant churches is in their evangelicalism and in their placing the concern for the individual above all organisational structures. Then let us be evangelical, let us be concerned with the individual. Let us pin-point the tensions in our congregations and work to remove them before they break out into violence; let us be eager to resolve the quarrels once they break out and not take sides or stand on our dignity or simply sit back to enjoy the spectacle. Let us above all be active in presenting the gospel of Jesus Christ to all who have not yet known him and never will, if all they see is the backs of our lawyers pleading with the judge.

PEACE—CHRIST'S WAY

THILAGAVATHY PAUL, *Bentinck Girls' High School, Madras*

The Earth is round. It is a wonderful fact of creation. If it were a flat disc of infinite size, life could spread out endlessly in a loose unorganised way without pressure or tension and, perhaps, without much development. In this round earth man has to meet man, idea has to encounter idea. The pulse beat of mankind in one remote corner of the East strikes against the ear-drums of the West and is often reflected back in the war-drums of the world. The mushroom cloud of Hiroshima has grown to ominous proportions and the world crouches trembling under its ever-deepening gloom. Nations have lost their security and can no longer protect the lives and property of their citizens from outside aggression. The world pants for PEACE—not merely for the cessation of war and the negation of chaos and disorder within oneself and outside, but for a condition of life in which the human personality can bloom and the human community can live and thrive in tranquillity and develop culturally and spiritually. It dreams of a Utopia, 'where nations will live as comrades, free, and as one fraternity'. Peace means welfare and well-being at their best and at their highest. But the problems that face mankind are world problems and require world solutions. It has to be Universal Peace!

Man is now aware of these world problems that threaten peace. There's hunger. With this goes the need for planning on a world scale. Population has to be controlled. Poverty and illiteracy have to be wiped out on a world scale. Human rights and civil rights and race relations are to be maintained and human values preserved. A bridge of understanding has to be thrown across the rift that has suddenly flung the elder and younger generations into two opposing camps. The sufferings of the political refugees and the backward communities have also to be ameliorated.

Desperate problems call for desperate remedies! The U.N. Charter, a World Order, a World Law! 'If the human race is to survive it will have to change its ways of thinking more in the next 25 years than in the last 25,000,' says Kenneth Boulding. These are desperate words! Can the human race change its ways of thinking, and man-made problems, as the late President Kennedy assured, be solved by man?

Yes, they can be solved by man on the day he realises that he is the creature and that God is the Creator, Who revealed Himself to mankind in the person of Jesus Christ. God's ways are Christ's ways and Christ's ways of peace are track-lines laid out for man to follow. The design is given for him to build on it. The seeds are given for him to sow and grow.

Christ's way of Peace as seen in His Person

The Christian way is the Way of Peace. It is seen in the person of Christ. The birth of Jesus was heralded by the burst of angels' song:

'Glory to God in the highest,
and on earth peace among men with whom he is well pleased.'

The legacy he gave to his disciples was 'his own peace'. And his last greeting to them was, 'Peace be with you!' 'I am the way,' said Jesus. He was the Way of Peace also. When he came into the world, clothed in human flesh, he became the Brother of man and the Family of the World was established with God as the Father of that Family. This universal brotherhood, without the cementing power of Christ, would crumble to dust and ashes. In him racial distinctions and economic disparities are wiped out, social justice is maintained, perfect freedom

is assured and Peace reigns supreme. In the all-embracing love of Jesus, the Jew and the Gentile are taken into the fold, the rich and poor sit at his table. The publican and the prostitute are found at His feet. The widow and the orphan find refuge. The shackles of dead custom and obsolete laws are broken asunder and the world which God created and found good regains its pristine beauty and goodness. 'I came that they may have life, and have it abundantly,' said He. Life blooms to perfection in its diverse splendour and attains its peak of glory, when the Prince of Peace, who came riding on the foal of an ass, reigns supreme in the human heart.

The late Pope John in his 'Pacem in Terris' affirms this idea of a society deriving its vitality from God.

'The order which prevails in society is by nature moral Grounded, as it is, in truth, it must function according to the norms of justice, it should be inspired and perfected by mutual love, and finally it should be brought to an ever more refined and human balance in freedom.'

'Now an order of this kind, whose principles are universal, absolute and unchangeable, has its ultimate source in the one true God, who is personal and transcends human nature. Inasmuch as God is the first Truth and the highest Good, He alone is that deepest source from which human society can draw its vitality; if that society is to be well-ordered, beautiful and in keeping with human dignity.'

Christ's Way of Peace as seen in His teachings

A few precepts from the Sermon on the Mount are taken here to illustrate Christ's Way of Peace as seen in His teachings. There's nothing narrow or nationalistic in the Sermon. 'In its brief compass lies the whole world of divine and human concerns'. In it are contained the right prescriptions for 'Shanthi' in one's own heart, for amiable relationship in one's family circle, for peaceful understanding between nations and for a Universal Reign of Peace. Here are just two precepts which make us aware of the Christian concern for the Peace and Happiness of mankind:

(i) 'Blessed are the Peace-makers'—Not the Peace-lovers but the Peace-makers are the blessed. These are the men who actively reconcile and enlarge the area of human goodwill. They break down the barriers of 'narrow domestic walls'. 'The ideal of God for human society is a spiritual condition in which jealousy, rivalry and hostility have disappeared, and a universal harmony prevails. He who is most worthy of congratulation for his true success in this difficult and complicated world of men and women is he who most perfectly succeeds in producing and upholding this harmony,' says T. H. Robinson, commenting on this beatitude.

'Be reconciled to thy brother,' says the Lord in another place. This command calls for men to give serious thought to the problem of settling disputes by peaceful adjustments founded on mutual trust, sincerity in negotiation and on faithful fulfilment of obligations. 'Relations between states as between individuals should be regulated not by force of arms but by the light of reason, by the rule of truth, of justice and of active and sincere co-operation.'

(ii) 'Go the second mile' is an advice to the advanced countries to go the second mile with the under-developed countries—not stopping with the initial stage but helping them to establish their bases firmly. This is Christian Concern and Collaboration.

Finally, The Way of the Cross is the WAY OF PEACE.

Gandhiji—An Apostle of Peace

G. W. FREDERICK,* Tirunelveli

'Blessed are the pure in heart ; for they shall see God. Blessed are the peace-makers for they shall be called the children of God'—St. Matthew 5 : 8-9.

Can any human being be an apostle of peace or a humble servant in the cause of peace? Mr. Stanley Grey in his book *Psychology Applied to Human Affairs* points out that 'it (violence) is derived from basic urges of self-expression, self-preservation, and in some degree from the psychologically described urge for self-destruction'. For the modern man today there are many in-groups based on ideologies, nationalism, groupism, casteism, etc., which call for his reverence and loyalty because they offer him a sense of belonging. These 'isms' have now replaced religion and church in the case of Christians—as the basic centre of affection, social solidarity and security. It is recorded history that the French, when they achieved their revolution, wanted that their 'ideals' of Liberty, Equality and Fraternity should spread to other lands, but ironically enough they tried to carry out their 'mission' through armed might under their leader Napoleon Le-Grand and ended in subjugating other nations, all of which culminated in their own defeat!

Analysing the problem of the use of violence by the State, Hegel says that 'the State represents the social morality of all its citizens. Still it is not itself moral. In its relationship with individuals and states it is not in any way bound by the rules of morality or those of international law'. Though it is rather bitter to swallow this fact, history is full of instances where nation states have acted as if they were not bound by any law. The twentieth century intellectual, George Bernard Shaw, also seems to support Hegel when he says in his book, *Everybody's Political What's What*, that 'Adolf Hitler demanding your territory or your life cannot be defeated by moral remonstrances and to hold your own against Hitler, you must have bigger battalions than he or better weapons or both'.

Machiavelli, of course, is for the use of force. Analysing the foundations of states Machiavelli says, 'The main foundations of all states, whether new, old or mixed are good laws and good arms. . . . wherefore matters should be so ordered that when men no longer believe of their own accord, they may be compelled to believe in force.'

The Hindu attitude to the use of force and violence is also rather vague or undefined. On the battlefield of Bharat when Arjuna says,

'It is not good O Keshav, nought good can spring from mutual slaughter,' Krishna soothes him by saying,

'Do thy part, Be mindful of thy name and tremble not. Nothing better can betide a martial soul than lawful war. . . .'

So 'lawful war' is moral! All these seem to load the dice against any apostle of peace. Can anybody be a successful apostle? So our aim is to analyse Gandhiji's approach as a way to peace when man is essentially on the side of violence.

But what is the path of Gandhiji? To him the way of peace is the way of truth. Rather truthfulness is even more important than peacefulness. Gandhiji was of firm belief that a truthful man could never remain violent for long. But at the same time non-violence is not cowardice. Gandhiji says that a man should be ready to protect the honour of his womenfolk and children when faced with

violence. So with Gandhiji non-violence is not a cover for cowardice, but it is the supreme virtue of the brave. Further he categorically asserts that exercise of non-violence requires greater bravery than that of swordsmanship.

Violence born of hatred or fear, according to Gandhiji, is the result of atheism. The feeling of helplessness in us is only the result of our deliberate dismissal of God from our common affairs. Gandhiji said that the desire for vengeance comes out of fear of harm, imaginary or real. Gandhiji brings out the truth beautifully in his simile of a dog. He says, 'A dog barks and bites when he fears. A man who fears no one on earth would consider it too troublesome even to summon up anger against one who is vainly trying to injure him.' So Gandhiji asserted that such a thing was impossible without a living faith in God. Therefore any man can be an apostle of peace, but only by the power and grace of God.

But Gandhiji is very definite when the choice is limited to cowardice and violence. He says, 'I would rather have India resort to arms in order to defend her honour than she would in a cowardly manner become or remain a helpless witness to her own dishonour.' So he is an apostle of peace—but not of peace at any cost.

The greatness of the man lies in that he practised what he preached or rather that he made an earnest and true effort to live a life close to truth, love and charity. He lived the life of a 'Karma Yogi'—a devotee 'who is jealous of none, who is a fount of mercy, who is without egotism, who is selfless.'

It was this 'Karma Yogi' in him that gave him the courage of martyrdom and emboldened him to practise the unpracticable and achieve the unachievable. It was this spirit of a 'Karma Yogi' that made him work for the communal harmony when everything worth caring for seemed to be in imminent danger. He was able to inject sanity in an otherwise insane India of 1947, only because of his purity of thought. It was this that made hardened bandits lay their arms at his feet, and also achieved the miracle of making the Hindus listen to the Koran at a time when communal hatred was at its height. Gandhiji was like the legendary stone which could turn base metals into gold. Grace radiated from his person. Or how else can we explain his ability to be a 'fisher of great men'?

Strangely enough it was the mysticism in him with the principle of 'love of all God's creation' that produced the very seed of his extermination. Nathuram Godse, as he himself said, actually saluted him and bowed to him in reverence for his invaluable service to the Nation before he fired the pistol at him for encouraging the Muslims. With the murmur of 'Hey Ram' he died. But the half naked fakir, the apostle of ahimsa and the torch-bearer of truth will live forever in the minds of men. He died as he lived, a mystic warrior. His son Devadoss wrote later, 'We kept vigil the whole night. So serene was the face and so mellow the halo of divine light that surrounded the body, that it seemed almost sacreligious to grieve. . . .'

As Jawaharlal said on that day, 'The light has gone out. For the light that shone in this country was no

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ordinary light. The light that has illumined this country for these many years will illumine this country for many more years....

It is a tragic irony that this apostle of peace should have been killed for the very act of serving as a messenger of peace—a bridge-builder of communal harmony. This brings us face to face with the original problem of evil

versus good. Dr. J. S. Whale says, 'Christianity itself has no formula explaining these things. Intellectually considered, the mystery remains a mystery. Belief in God creates our problem; it will be dealt with therefore by God or not at all. The Author of our faith must be its Finisher. The Creator must be the Redeemer. Deep calls the Deep and that Deep must give the answer.'

Peace within the Nation

M. J. SUDARSANAM,* Vellore

Richard N. Gardner in his book *In Pursuit of World Order* has referred to a provocative book, *Thinking About the Unthinkable* by Herman Kahn who stretches his imagination to the sudden outbreak of a nuclear war with tens of millions of people reduced to ashes in a global inferno. The war is suddenly called off when President Kennedy sends Chairman Krushchev a copy of *World Peace through World Law* by Louis Sohn and Grenville Clark, and proposes that they adopt the book's proposals forthwith. But suddenly we find Kennedy saying to Krushchev, 'There is no point to your reading this book; you will not like it any more than I did. I merely suggest you sign it right after my signature. This is the only plan which has been roughly thought through; let us therefore accept it'. Thereupon it is stated that Chairman Krushchev accepted the plan and signed it.

This fantastic allegory seems to expose the barrenness of all plans and resolutions and treaties for the establishment of peace in the world or in a nation, if those who are holding power and authority fail to act at once according to their conscience and the conscience of the world to establish peace. Indeed! it must be peace with honour, justice and freedom, be it in the world or in our nation.

Real peace is not established by simple will to peace, but it is the resultant of an atmosphere of all round satisfaction of justice and right. Peace is not negative, but it is a positive thing. It is not the absence of war but the presence of contentment of political rights, social and economic opportunities for the progress of the nation, society and individuals. Peace presupposes freedom of conscience and worship, freedom from fear and want in an atmosphere of friendliness, trust and co-operation. The nation will flourish when the river of such peace flows throughout the length and breadth of the land.

Since the British left, India is considered as a big nation. As a nation we are a body of people who are knit together by certain affinities which are so strong and real for us as to inspire us to live in peace and unity. We cannot expect peace and happiness when we are disunited. Undoubtedly, racial, linguistic, territorial, religious and economic interests are important in a nation. But they are not decisive factors. What then are the decisive factors? The possession of a memory of sufferings endured and victories won for a common purpose of the people of the land. More than anything else we must possess and cultivate a 'will to live together' in peace and harmony and work together for the welfare of the whole society. We must be willing to share with one another as individuals, groups and separate states the resources, the offices and the honour of the country.

Nationalism is not an easy idea to understand and explain. It is a feeling among people. From nationalism, we must rise to internationalism. But in India there is degeneration from nationalism to regionalism, parochialism, communalism

and casteism. It is this degeneration that is undermining the peace and solidarity of our nation. In India today the political life of the nation is infected by unhealthy disputes and ugly quarrels by the ruling party or parties. The sacred trust of office and all the ethical principles of a sound democracy are thrown overboard for party gains, personal interests and communal benefits. Strikes, lock-outs, demonstrations, police-firing, blackmailing, sabotage, ghraos, not to speak of floor-crossing, are the order of the day. The enthusiasm and spirit of co-operation to work for the common goals of the nation have completely disappeared. Communal hatred and caste prejudices have multiplied. The conflicts among the upper classes, middle classes, lower middle class people and the labouring class and the starving class have taken ugly shape destroying the peace of the nation. In states like Bengal and Kerala there is no peace at all! There are conflicts every day and night. Law and order do not exist. Power and authority are defied and challenged. The most formidable danger that haunts us spectre-like is that of national disintegration, i.e., disruption of peace and nationhood, friendliness and a sense of neighbourliness.

India is a land of infinite variety. Unity in the midst of diversity is the hall-mark of Indian civilization and culture. The Mughals gave administrative unity to India and the British gave peace and administrative unity under sound discipline. It is most unfortunate that after we have won our freedom we are at cross purposes in our efforts to build a New Modern India on the foundation of peace and unity. The need of the hour in our country is emotional and rational integration, and the establishment of peace and solidarity. And they must be brought about in a land with 179 languages and 544 dialects though the nation is divided on the basis of 14 literary languages. Communal and class differences are countless.

In such a land as ours what can be the role that we Christians as a minority can play in this critical period? What contribution can we make to ease the tension in our country?

First of all we must not be discouraged though we are a small minority. We should realise that we are all first-rate citizens of India. We must not lag behind others in our patriotism. We must endeavour hard to impress upon our fellow-citizens that Christianity is not a Western religion. We are Christians because we have unshakable faith in Jesus Christ who is our God and Saviour. But at the same time we must feel free to share and shoulder together with others the political and socio-economic problems of our country. We must be in the vanguard of making use of the rich heritage of Art, Literature and Music, indigenous to our land, so that our religious faith and worship are not altogether divorced from the

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culture which is Indian. By so doing we can win the confidence of our fellow citizens so that when we, as a group or as a church, propose some plans for peace and unity in our land they must be accepted for examination and adoption.

As it was before, and as it is now, politics is a dirty game of gambling. But we as Christian Citizens of India should realise that politics is the spinal column of the socio-economic cultural progress of the nation for better or for worse, as and when Christians enter the arena of politics they have to play their part, not for personal or party gains, but for the welfare of the nation as a whole. I am of the opinion that we should not constitute ourselves into a separate party. It is not advisable for Christians to constitute themselves into a single block except for humble service in the Name of the Lord. As we enter the stage of politics we have to examine the motive behind it. If a Christian is a member of a party, his motive must be to exert a leavening effect. He must endeavour to be the salt of the society and try to shine like a light set on a hill. Let us not think of entering the political arena like roaring lions but like sacrificial lambs. Indisputably the result will be hundred-fold fruitful. We enter the political field to serve and not to be served.

When a Christian joins a political party it will be expedient for him to dedicate himself for humble service like that which Jesus did to his disciples, washing their feet instead of claiming first places and high positions. If only we could try to act sincerely as true disciples of Jesus in political matters I am confident that the dividends will be plentifully regenerative.

Further we have to realise that our contacts and association and business with non-Christians are more quantitative than

with Christians with whom we worship in the Church together. We must take the Church with us when we launch out into the stream of national life. Are we good neighbours willing to mix freely across the barriers of language and caste? We read in the August issue of the *South India Churchman* in the article entitled 'A Mass Movement in the "Mass Movement" Area' by Mr. Theodore Baskaran that 20,000 Christians left the church and established their own Church because of intolerable treatment and discrimination meted out to them on the basis of caste. How can we try to work for peace in our nation if within our own small numbers we are not able to live together in unity and peace? Any discrimination shown on the basis of caste or class, race or colour, position or prestige, place or pelf, is perfectly unchristian and universally condemnable as an act of disgrace to human nature itself.

For the sake of establishing peace and unity in the land, we as a Church must first be united in love and service. The Church in India has ample opportunities to save India for Jesus Christ, the God-man who has revealed Himself as a specific historical figure as Jesus of Nazareth by His birth, life, ministry, death and resurrection, revealing Himself as the Lord of Life, Light and Truth, reconciling the world unto Himself.

We must present Christ and not Christianity, we must demonstrate the love of God and not the Church or churches of Christians. If we can find a small proportion of the 2% of Christian proportion in our land who mean what they say, who believe what they pray for, and strive hard to live a life of love, honesty, righteousness and unselfishness and purity under the will of God, we can be sure that the minority community under the Lordship of Jesus Christ can work wonders and establish peace and unity within our nation.

The Economics of Peace-Keeping Today

Y. W. BLESSED SINGH,* *Tiruchirappalli*

Every schoolboy knows that a Third World War will mean the extinction of man on this planet. The experience of Hiroshima and Nagasaki is yet green in our memories. Since then destructive nuclear weapons have been refined to cause a thousand-fold higher destruction and the Hydrogen bomb tests and missiles tests are conducted to perfect them as weapons of destruction. The conquest of space has added further to make destruction surer as it will now be possible to hurl nuclear weapons from space on the particular region selected, as the earth rotates below. The danger thus present in the world is a very real one and the avoidance or the outlawry of war is, therefore, imperative in the face of this dread. Hence more than ever world peace seems to have been assured by 'balance of terror'. But, at what cost?

The United Nations Organisation's set-up 'to save succeeding generations from the scourge of war' is a very expensive institution. The peace-keeping operations of this organisation are perhaps the biggest outlay in the world today. The maintenance of U.N. Emergency Forces, the expenditure on various *ad hoc* commissions and committees that are set up from time to time to look into matters of emergency, the running cost of the various peace conferences, the outlay on the various agencies of the organisation and the very cost of maintaining the secretariat, general assembly, regional commissions and security council, to name a few, are items of expenditure that the world

body can ill afford. The financial crisis that the U.N. faces is a clear indication of its high overheads.

Let us look at the financial position of U.N. for the year 1965, as a test case. The gross expenditure budget of the Organisation for the year 1965 was to the tune of U.S. \$ 108,375,705. The U.N. force that was sent to Aqaba Gulf and the Gaza Strip in 1957 to keep peace between Israel and Egypt was still there in 1965. At the same time, there was another U.N. peace-keeping force on duty in the former Belgian Congo. The U.N. General Assembly levied special assessments on all member nations to pay for these two forces. The Soviet Union and most Arab countries refused to pay their assessments for the Gaza force. The same nations, along with France, Portugal, South Africa and Belgium refused to pay the assessment for the Congo forces. As a result, the world body was running a deficit of about \$ 14 million a month and at the end of the year the net deficit amounted to \$ 170 million. The General Assembly voted to float a bond issue from member nations to bridge the gap.

Apart from the U.N. peace-keeping, there is also what Pope Pius XII called the 'cold peace' which rests on 'Hobbesian fear'. From the economic standpoint of the nations of the world, the investment in preserving the Hobbesian fear by the balancing of the destructive powers, is enormous indeed. Both U.S.S.R. and U.S.A. have perfected their weapons and missiles and are daily engaged

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in further improving them. This bipolarity, it has been observed, has lessened the danger somewhat as each of the two knows that to employ these weapons against the other would merely lead to retaliation and thus both will be destroyed like Kilkenny cats. The fact that others besides these two, People's China and France for instance, are also dabbling in atomic weapons has to be welcomed because the larger the number of nations have these dangerous missiles the lesser would be the chances of anyone being tempted to use them.

Let us now pause for a while to calculate the cost of the balancing of powers in terms of men, material, machinery and money. The funds allotted and spent on these precise and sophisticated weapons may run to billions of dollars. But, more than that, the alternatives foregone, because of the employment of resources in the building of these war weapons, is what is staggering. In terms of bread and butter, milk and medicine, comforts and clothing, diet and disease control, eatables and enlightenment, etc., etc., the world is all the poorer because of the arms race, which, it is claimed, preserves the pieces of the world peace together. A glance at the U.S. disbursements of the army, the navy and the air force will show that over 55 per cent of the total revenue of the federal government is set apart for defence and the putting up of these dangerous weapons. (Similar details for U.S.S.R. and other members of the nuclear club are not available.) No wonder men like Bertrand Russell called the peace of the present day the 'costly lull' and wanted the end of the

fears and the inauguration of real world peace. Disarmament conferences held for this purpose were eggs long hatched, but finally they proved to be fiascoes.

The cost of spying that is inevitable to preserve the peace that rests on 'Hobbesian fear', is very high. The money cost apart, the real cost in terms of labour, risk and sweat is great indeed. The pilot of the U.S. 'U-2' spy plane grounded in Russia and the Captain of the U.S. spy ship captured in Korean waters gave out a few details of the U.S. outlay on spying which, according to conservative estimates, is certainly on the higher side of \$ 1000 million per year. It is economically a waste as it is unproductive in term of goods and services.

With a large section of the people in extremely backward conditions, facing perennially the problems of hunger, clothing and unemployment, the question of world peace cannot be tackled permanently, unless the lot of the backward regions is somewhat improved to make them take an active interest in world peace. Only then it will be possible to arrive at a common opinion, sometimes mis-called public opinion, of the world at large. The larger powers should shed their selfish interest and protect their nationalism without invading the nationalism of others. They should come together to take a pledge of peace and get rid once and for all of the existing stocks of bombs and missiles. The brutal impulse of 'they or us' should be replaced by moral, religious, humanitarian, economic and other sober considerations. Viewed from such an angle the outlook for the future is still quite gloomy.

Christian Service to Industrial Society

(With Special Reference to Madras)

REV. F. N. SUGIRTHARAJ, *Madras*

The Crisis of Our Age

In the process of technological revolution, the basic objective is to create a decent and civilized life for the millions of masses by raising the standard of living. The higher level of income and employment is in turn possible only through a transformation of the under-developed economy from the primitive, static low production levels to modern, dynamic and highly skilled productive level. Since the domestic savings are small, foreign loans are necessary to a considerable extent to supplement domestic savings and to raise investment levels to accelerate economic development. Similarly new techniques and skills, superior capital stock and scientific and technological devices have to be imported from the advanced countries mostly of the West. This almost amounts to the import of a difficult socio-economic system. The adoption is not easy. It is bound not only to introduce conflicts, but also to be met with resistance since the social values, attitudes and institutions are different in India. Illiteracy, respect for customs, greater attachment to hereditary occupations, social values based on superstition and the resignation to the forces of nature impose great constraint on change and development. Until the socio-psychological environment becomes more receptive to new techniques, the nature of development is bound to be slow. The influence of the Caste system, suspicion of social and economic reforms, exploitation by the privileged class and the regional and communal prejudices are still strong and deep-rooted in our economic system. Unless a thorough reorganisation is brought in to reconcile both the conflicting factors, a deep-seated conflict will certainly emerge in the future.

The second problem is the rapid growth of industrial towns and the gigantic population shifts into cities creating a ferment for demographic revolution. These people from villages who come into contact with the new environment of the urban and industrial towns are led to demoralization, corruption and other social disorders. Division of labour and a highly mechanised life that puts a stress on technical achievements leave the worker dissatisfied, for it takes away from man the right to choose and kills his creative powers. Insecurity and uncertainty drives him to an unending state of tension. His share of the material prosperity is so meagre that he cannot even obtain the goods he has created. His spiritual and ethical dimensions vanish and he becomes a mere fragment in the dehumanization process. The employers live in a state of tension and are highly frightened by the militant worker groups who always threaten the industrial relations climate. They also are easily addicted to corrupt influences and tend to depersonalize workers by exploitation and injustices.

The Task of the Church

The technological revolution in history is forcing both the Catholic and Protestant Churches to reflect anew on Biblical faith and the relation of the Gospel to the contemporary world. The ancient role of the minister as the Spiritual Father of the Christian Community has already been destroyed by the change. The technological society looks for new leaders who would raise the spiritual, ethical and moral questions and establish a value system which would result in an industrial society which is above selfishness and favouritism.

Hence the minister should forget his priestly illusions of set apart ministry and realize the role of himself as a prophet by proclaiming what God is doing in the world through the agents of change.

Christian Service to Industrial Society

Rather than spending our energy on either blaming the Church or the clergy or the laity, we have to focus our attention on the world which God has created and actively seeks to reconcile to Himself. In fact it was God's concern for the world that resulted in the birth of Jesus Christ. From the Biblical account it is clear that Jesus was primarily concerned with human matters such as food, clothing and justice. Furthermore, it is clear, that acting as the Servant of God, he did not call men to worship him, but rather called them into participation in history. 'Come and follow me' was not a call to individual salvation but rather a call to participation and involvement. Jesus called men in the midst of the world to deal with men in the context of political, economical and social forces of history.

The Church, according to our conviction, is a group of secular men and women called to be servants of God in history, which means within the structures of change. It is within the structures of life that God's struggle to make life human is found. The meaning of involvement, according to our conviction, is to shape Christians, to challenge and to contribute to the thinking and decision-making process of new institutions in society. As a result of this involvement, a Christian manager, for instance, can elaborate the conception of man and society which is needed to make new patterns workable and struggle hard to perform a ministry of love and service to those who find that they are more the victims than the masters of change.

The Church preaches the Gospel of reconciliation, of love, of freedom within the four walls. She administers Sacraments regularly and conducts prayer meetings and Sunday schools constantly. But when we see the society around us, we discover that 'the real battles of faith are being fought in factories, shops, offices, political parties and countless homes'. The Church cannot ignore the vital questions raised with regard to love, justice and truth in the society and live as a secluded institution. So the Christian Service to Industrial society believes in equipping Christians to identify in lowly and costly service so that they may come to understand that to live in Christ is to exist for others.

Our Aims Are

To help the Christian Church in Madras to play a responsible part in industrial society;

To engage in study and research to discover what the Christian presence in industry means;

To stress the meaning, relevance and reconciling power of the Gospel in the midst of technological human problems;

To work with all who search for the true foundations of our changing society and render service without prestige.

Who are Members of CSIS ?

We believe in joining hands with the members of all denominations. We are convinced that we could work effectively as an Ecumenical team of industrial missionaries. Though sponsored by the Church of South India, our team consists of members of the Roman Catholic Church and the Lutheran Church also. We stress the importance of sharing our ministry and responsibilities with laymen in industry representing Management, Labour and Trade Union. An active part-time staff member of our team is a Lutheran member and he works in the Personnel department of the Integral Coach Factory.

We consider training for industrial mission work as an important requisite. Four Presbyters of our team have

been sent for special training to the Ecumenical Social and Industrial Institute in Durgapur. Two Presbyters completed the Worker Teachers' Training run by the Workers' Education Council. One presbyter worked in the shop floor of FACIT ASEA for a month as a worker-priest.

Activities of C.S.I.S.

Workers' Fellowships

The main idea of forming Workers' Fellowship Groups in churches situated in Industrial areas is to bring the Christian Workers together and provide an opportunity to discuss thoroughly a portion from the Bible or a current issue which frightens and paralyses the workers. Bible studies which are generally conducted in these groups help the worker to relate the meaning and the relevancy of the Gospel with his day-to-day life and create an awareness in his mind that he is participating with God in his creative activities and shares with God in His concern for a new humanity.

Such Fellowships are functioning in eight churches at this moment. Now we are planning to organize training courses for Presbyters and Leaders of Workers' Fellowships so that they can start small cells of worker groups in their areas and make the life and mission of the church meaningful to the congregation. Non-Christians are invited when an Industrial problem is discussed in the groups.

Community Centres

The active involvement in fellowship groups has given us a vision to start Community Centres in order to cater to the needs of the total Community. Such centres are functioning more effectively in four churches. The local Church is incharge for supplying sports materials for games and literature and periodicals for reading. These centres are used as bases to conduct meetings on Family Planning, Child care and general hygiene. By providing healthy recreation we are curbing evil habits like gambling and drinking among workers in these areas. We also help the people of the Community to organise themselves as one force in order to get as many benefits as possible from the Civic authorities.

Managers' Groups

As many as fourteen Managers from a wide variety of industry and commerce have been meeting monthly since January 1967. The participants were Christians and the meetings were opened with devotions. As a rule experts were invited to address the group on subjects such as 'Human aspects of Productivity' and 'Steps to minimise Labour-Management Conflicts'.

And recently we have expanded this group and included non-Christian Managers. We are trying to serve them as consultants and dialogists contributing significant insight on certain human and ethical problems faced by them in Industry. In a recent Conference we spoke to them as Advocates present on the question of motivation, values, organisational change and industrial goals.

Industrial Orientation Courses

We have been conducting Orientation Courses on Industry for students of Theological Seminaries, for Priests of the Roman Catholic Church, for ministers of the Lutheran Church and for the Presbyters of the Church of South India. We have been successful in organising five such courses which were well attended.

In these courses we speak to the participants on 'Industrial Organisation', 'Five Year Plan as it affects Industry', 'Small Scale and Cottage Industries', 'Labour Laws', 'Trade Union', 'Workers' Welfare' and 'The Role of a Factory Manager'. We arrange factory visits for them and invite top people in Industry to speak on different topics.

Co-operation with other Organisations

We have joined the Madras Productivity Council as members early in our life. Staff members have attended many courses and seminars conducted by the above organisation. One of our staff members assisted MPC in running a course on Family Budget in a factory for workers. We do have close contacts with National Productivity Council and the Regional Labour Institute and have held joint seminars regularly.

Courses on Family Budgeting

We will be conducting Courses on Family Budgeting for social workers and for priests to speak about the evil of debt and mis-management of income to workers. Our idea is to train a group of people and send them back to their respective churches, industries and housing colonies and ask them to run similar courses for workers and help them to use their income to establish a happy and stable family life.

Special Worship

We have been printing special orders of services which were widely used in both Catholic and Protestant churches on special days like 'May Day' and 'Ayudha Puja Day'. October 11th will be celebrated as an Industrial Sunday and on this day the Christian workers will be given opportunities to thank God for what He has done to them and also offer themselves in dedication to God for honest and efficient work. The workers will also participate in the orders of service and will understand how to share their concern with God in the Industrial World.

By reading this paper you will understand why CSIS exists at all in Madras. We want Christians in Industry to challenge us and make us more relevant in work. We have also committed ourselves to challenge and disturb Christians in Industry, so that they will take the mission to Industry as their serious goal.

Letter to the Editor

'THE CHRISTIAN STYLE OF LIVING'

Sir,

While attempting to apply his social theorem to the role of the Indian Christian in the Indian setting, Dr. Chandran seems to have mixed up the fundamentals with the peripherals, the sacred with the secular, the essential with the unessential, in a hotchpotch of bewildering confusion. All the same, the issues raised are bound to set Indian Christians and their presbyters to size up the relative values of differential social categories which have vexed the minds of some early missionaries like Roberto de Nobili.

If he had suggested the sign of the Cross to be marked on the forehead of our men and women, his advice would have been more consistently Christian and relevant. He wants Christians to observe 'the great festivals of India like Onam, Pongal, Deepavali, Pooja, making these special occasions for affirming the lordship of Christ' for losing our separateness as God's people. He fails to see that, by doing so, we nowhere affirm the Lordship of Christ and would be slipping into the slimy superstitions of Hindus which are steeped with religious associations and with which we have nothing to do. Jesus definitely said: 'He that gathereth not with me scattereth.' He also taught his disciples to pray: 'Lead us not into temptation.' Nor should we forget that God chose the Jews above all other nations and picked up Abraham and Moses particularly for leading the people.

Dr. Chandran's analysis of the problem confuses social and religious issues. He refers to the dowry system and marriages with non-Christians. Man is greatly determined by social customs and circumstances. In India caste prejudices die hard in spite of the statutory abolition of untouchability. The wearing of the caste mark is deeply

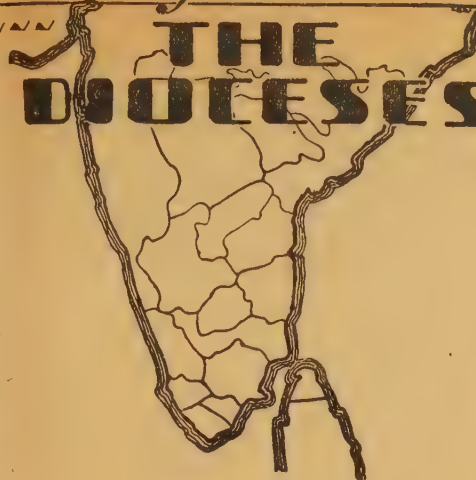
associated with the religious obligations imposed by caste. To the extent that any Christian chooses to adopt it, he seems to be wilfully practising deception. For he or she deludes others into the belief that he or she is a Hindu. A Christian wearing a Hindu caste mark fails to become a better Christian thereby.

Then again, in the baptism of Jesus, sinless Jesus identified himself with the sinful humanity of his own Jewish faith, and not with the entire world. So, in a Christian baptism, we are incorporated with the sinless Saviour and through Him with all others who form the people of God. That is why, perhaps, Jesus directed his disciples after His resurrection to preach repentance and remission of sins to all nations. Christian Baptism just separates the people of God from all others in order to implement the Messianic mission of salvation. St. Paul has suggested the following pattern: 'Be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God' (Rom. 12:2). The only mark that Jesus would expect is the transformation of our beastly nature into the likeness of Christ.

Dr. Chandran has touched upon marriages with non-Christians. A mixed marriage, although physiologically unobjectionable, is spiritually weak. St. Paul's exhortation is that it would not be right to be 'unequally yoked with unbelievers for what fellowship hath righteousness with unrighteousness?' Solomon's kingdom was rent because he 'went not fully after the Lord' owing to the influence of 'strange women'.

S. R. PONAIYA.

THE DIOCESES



MADURAI-RAMNAD

Annual Missionary Festival

The mercury is going up! At our annual missionary sale held on the first Saturday in August, we have now an enormous thermometer recording the amount we raise. So far it has never gone down since we started, but climbed steadily. We watch it with interest and back it with all our might.

This year we held our tenth Missionary Festival in the diocese. It went with even more gusto than usual; we never had so many stalls, nor so much interest and effort put in by individuals, families, pastorates and institutions. There were side shows, sweet stalls, tea and coffee stalls, games, merry-go-rounds, stalls with every conceivable commodity for sale, meals in packets, a film show, and an exhibition of charts showing the scope and progress of our work.

Our chief guest this year was Bishop Anandarao Samuel, who opened the sale for us, spent the day sharing in our activities, and spoke to us challengingly from the story of Isaiah's call at our Thanksgiving service on Sunday night.

Contributions have not stopped coming in yet, but so far we have passed the Rs. 22,000 mark, well above last year's figure.

We are glad that our interests now stretch beyond the CSI's missionary work in India, or even the Thailand and Papuan churches which we help, and that we can respond to outside appeals like the Jerusalem and East Mission, and the Leprosy Mission of India. Perhaps more important is the fact that we are learning to evaluate

what is the true mission of the church. Certainly it is the bringing into being of new Christian communities, and helping to consolidate them, and this we are trying to do in our two areas of outreach in the diocese, and are trying to help towards this in other dioceses by our contributions to their work. But the going out to human need in all its aspects with the good news that God through His church will help and heal and save is surely the mission of the church, and it is encouraging to see our interest and financial help turning to such things as drought relief, leprosy work, and the laity work of our diocese.

Though Rev. and Mrs. Paul Manickam rightly claim our support financially and in prayer, and are one of the spearheads of our mission, more and more we have to learn that each of us in our very ordinary jobs is sent by the Lord of the Church to serve and to bear His love to our fellowmen. This is what missionary work is.

SISTER CELIA.

CSI MYSORE NORTHERN DIOCESE

Hubli Christian Youths' Joint Service

In Hubli there are five churches belonging to the C.S.I. with different backgrounds and the total membership of these churches comes to about 7000. These five churches care for the people speaking three different languages—English, Kannada and Telugu.

A joint Service for Youths was held in St. Peter's Church, Hubli, on Sunday the 9th August 1970 in which about 600 youths took part. There were visitors from the Lutheran Church and the Roman Catholic Church at Hubli, who appreciated the Joint Service and expressed their wish to co-operate for further development to include others also in the Joint Service for youths.

The Church Service was held in St. Peter's Church at 4.00 p.m. in which the youth of the churches sang special songs and lyrics and read scripture portions in English, Kannada and Telugu.

Rev. S. I. Sadamal, Presbyter in charge of St. Andrew's Church, Hubli, preached the sermon. In his talk he challenged the youth to work for closer fellowship and unity forgetting the different labels of denominationalism, which may still linger in the minds of some though they are in the united church.

After the service refreshments were served.

Then two movie films—'Simon Peter' and 'Salt of the Earth'—were screened. These films gave a challenge to the youth to come forward to serve the churches and spread the Gospel of the Good news of Christ.

J. M. JOGULA.



Methodists Vote Down Plan of Church Union

In the historic and much discussed Extra Session of the Central Conference meeting in Delhi, Aug. 69, the Methodist Church in Southern Asia, represented by 156 ministerial and lay delegates, from the eleven Annual Conferences, voted down the Fourth Edition of the Plan of Church Union in North India by more than two-third majority vote. These 156 delegates represented the 600,000 Methodists in India.

On the Second day of the Conference ample time was given for discussion to both sides—for and against—to present their respective cases. After one-and-a-half hours of free discussion, votes were cast by secret ballot and the result was: against 106, in favour 48 and abstentions 2. Earlier six out of the eleven Annual Conferences had sent petitions asking for postponement of union.

The Debate and the Voting

The debate was nothing more than what has been going on in the columns of the *Indian Witness* for over a year. Those who opposed the resolution raised the same questions of security of property, institutions, pensions, women's work, ordination of women, laying-on of hands, provision of local deacons and local elders, inadequacy of the Fourth Plan and the absence of a proper constitution.

Those who spoke in favour of the resolution spoke of the assurance now given on almost all the questions regarding property, women's work, etc. They reminded the Extra Session of the Central Conference of its commitment through the 2/3 majority vote of the 11 Annual Conferences in favour of the Plan of Church Union in North India. They seriously questioned the right of this Conference to vote on the Plan of Union.

Courtesy: *Indian Witness*.

Scientist asks Church: Help Solve our Problem

Geneva.—Prof. Austin Hoggatt of the University of California at Berkeley has invited the Christian Church to co-operate with the various sciences to help

solve what he termed the crisis problem—'the viability of mankind'.

Professor Hoggatt was one of 100 scientists and theologians who this week attended a World Council of Churches Conference that discussed the ethical implications of the current world-wide debate on population growth, biological experimentation and environmental pollution.

A working group suggested to the Conference that enough progress has been made in the computer for the science to be extended 'into social and cultural areas'.

The group, which included computer scientists and business administrators, said the churches should consider the use of the computer in organising their own programmes, administrative and organisational structures.

It recognised that the main ethical problems arising from the use of the computer fell into two categories: the fear of the diminution of freedom of action by systems too closely tied to a rigid computer system, and those concerned with the misuse of the new power resulting from the data offered by the computer.

The group further recognised the serious problem there is for computer scientists because of the unprecedented capability of the computer to store, manipulate and reproduce information about individuals, organisations and states.

EPS.

Secular Future—What of the Church?

Geneva.—An American physicist told theologians here they have overlooked the fact that the World of the future will be secular, and he suggested they should become experts in ethical thinking instead of ethical answers if they want to help secular planners.

An Indian Roman Catholic theologian, Prof. Raymond Panikkar, suggested that the time had come for a rethinking of the relationship between science and technology if the future is to have any meaning at all. And a French Protestant theologian, Prof. Andre Dumas,

said that man in the future must have an ethic, for he is in danger of 'not having possession of himself' because of technological advance and speculation about the future.

Into this *mêlée* of thought, suggestion and criticism stepped the Harvard University theologian Harvey Cox, author of *The Secular City*, who attempted to answer Dr. Mills by suggesting that the future may not be secular at all but religious if the addiction of young people to drugs and their craving for more of primitive culture could be interpreted as a longing for something 'religious'.

He admitted that a religious future may not necessarily be good, if the past was any indication. He suggested that an out-of-step Church may be more relevant than some clerics are prepared to admit at present. And he resisted the effort to make theology just one specialised field among others.

EPS.

Natural Scientists ask Guidelines from Churches

Geneva.—Dr. L. Charles Birch, a biology professor at the University of Sydney (Australia), made a strong plea to theologians for help in developing guidelines for the decisions that must soon be made in genetics.

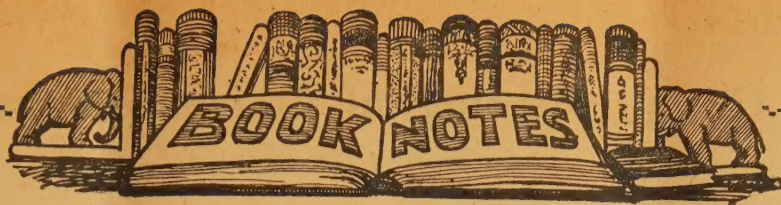
He was addressing the Exploratory Conference on the Future of Man and Society meeting here this week at the headquarters of the World Council of Churches.

'The question is not whether man should influence his genetic future', said Dr. Birch. 'He is already doing so. The only question is, in what directions shall the influence be exerted?'

Noting that biological discoveries and their application are raising many questions of deep concern to man's future, Dr. Birch enumerated several questions which he said had ethical and even theological implications: What is man for? What are non-human living creatures for? Should we control individual and group behaviour by genetic means? 'It would be a tremendous breakthrough if this Conference or the World Council of Churches could produce help in answering these questions', he stated.

EPS.

[OCTOBER 1970]



C. F. ANDREWS—
DEENABANDHU

By I. D. L. CLARK, M.A. Ph.D.

The life of C. F. Andrews will be remembered in history because he participated so fully in the events and the spirit of the times.

Born in a large family of twelve children he knew the enriching experience of living with the minimum comforts and sharing in love with one another. This helped him to live the manner of life he chose to live in India and in England later in his life. His life as a Christian started with a significant experience he mentions in his 'What I owe to Christ'. Of the experience he writes, 'Christ has been the living Christ to me, ever since'. We can say that the rest of his life has been a response to this realisation.

To him, responding to Christ was interpreting the Gospel to the social problems of the day. This he did during his early years in England, and later years in India. This meant renouncing the traditional style of missionary life and taking to the roads of India. The law of Christ was 'love'. To live according to this law was to choose a course consistent with truth and justice. This meant full freedom for India, not only from foreign rule, but from communal and caste differences, from poverty and from oppression and injustice to certain sections of people. It also meant concern for his own countrymen, opening their eyes to the true meaning of truth and justice.

From the time he left St. Stephen's College, he lived a life of incessant travel in every corner of India, acquainting himself, through personal relationships, with India in all its totality, the culture of the people, their problems, their aspirations and the realities of the British rule. This brought him face to face with all sections of people, from the national leaders of the day to the unjustly treated soldier of Gujranwala, from the Indians in South Africa to the indentured labourers in Fiji. He became totally involved with the life of the nation. This meant getting involved in the independence movement which was then coming into being. The biographer aptly calls him 'the bridge builder' at this time. His whole participation was effective, because he appeared at the doors of offices and people to interpret, to reconcile, to plead, to criticise and to make them understand. His love and concern could not be resisted.

They had to pull him by his beard and beat him up at least.

His two great friendships, those of Tagore and Gandhi, that the biographer mentions, are very important for us to understand C. F. Andrews. To Tagore he was a disciple and to Gandhi a friend. Of their friendship Gandhi writes, 'It was an unbreakable bond between two seekers and servants'. These friendships are important for us who ask the question, 'How are we to work together with men of other faiths?' Both C. F. Andrews and Gandhiji, though devoted to the principle of non-violence, differed violently about its practice. It is not only their dialogues about the practice of this principle that is edifying, but the spirit and openness with which they discussed their differences. Perhaps the most moving event of this friendship was when C. F. Andrews, who had taken to khadar clothes, stood up in clothes made of foreign material, to address the National Congress in Ahmedabad, under the invitation of Gandhiji after C. F. Andrews had violently opposed the burning of foreign cloth. Tagore and Gandhiji brought out the best in C. F. Andrews, the man for all men and the man of action.

The biography is not a biography in the ordinary sense of the word. The biographer has pointed out the faith that motivated the actions of C. F. Andrews and the principles that governed his life. The biographer has seen the life of C. F. Andrews not as a series of disjointed events but as a purposeful participation in events, a life lived in accordance with his belief. The biographer has succeeded in the task he has set for himself in writing this biography, that is, 'commending the life of C. F. Andrews to the young readers who belong to a new generation, in mind, and this task is in keeping with what Tagore said of C. F. Andrews' life—'a life, transcendent over death itself'.

Madurai.

IDA DORAISWAMY.

THE EVOLUTION OF MY SOCIAL THINKING

By EDDY ASIRVATHAM

C.L.S. for the C.I.S.R.S.,

PP. 42, Rs. 1.25

The Evolution of my Social Thinking is the title of a booklet written by the late Dr. Eddy Asirvatham. It is published

by the Christian Literature Society, Madras, in its Indian Christian

Thought Series. Dr. Asirvatham was a professor of Political Science and had taught at Universities both in India and the United States of America. He had been a severe critic not only of the western missionaries and their methods but also of the Indian Christians and their social and political attitudes. Therefore those who knew him as an idealist professor would be surprised at the steady change in the thinking and conclusions of a mature Asirvatham, though not at the frankness with which he confesses his earlier errors because, as he says, 'I was taught to speak the truth and shame the devil, even though I may not have always practised it'.

There is an autobiographic touch about the booklet, for it reviews his life and his beliefs though briefly. It is at once a profession of his personal faith and a series of reflections on the influences which moulded his thinking—religion, men and ideas. That 'the Indian Christians as a whole do not have a deep social concern', that 'they have not yet learnt to give until it hurts' and that 'they have been indifferent towards their country' are some of his sweeping generalisations. In the same breath he concedes that 'for some years now the social gospel has been understood and emphasised in many Christian centres in India', that 'that a Christian is his "brother's keeper" is making some headway at least among some thoughtful Christians', that 'Christians in different parts of India are organising themselves for social and political action' and that 'what drew me closely to the early missionaries was the way in which they were running a boarding school especially for orphans and leper asylum'.

As a professor of Political Science he acknowledges that he had drawn inspiration from the teachings of Jesus Christ for his beliefs in socialism, social justice and democracy as also for his convictions that 'a true Christian cannot justify the exploitation of the poor and the defenceless', that 'in a Christian society every man is in a genuine sense his "brother's keeper"' and 'that "each for all and all for each" is in keeping with the Christian ideal'.

When the author says that 'the ethical teachings of Jesus gripped my heart and to this day they form the bedrock of my Christian faith' and that

(Continued on cover p. iii)

Announcements

The United Theological College, Bangalore-6

Admissions for 1971-72

Applications for admission to the College are invited from suitable candidates for the following courses commencing on **June 10, 1971**:-

1. **Five-Year Bachelor of Divinity (B.D.):** Open to candidates who have passed the P.U.C. Examination of an Indian University or its equivalent.
2. **Two-Year Bachelor of Religious Education (B.R.E.):** Open to candidates who hold the B.A. or B.Sc. degree of a recognised University. Those holding the B.D. degree or L. Th diploma of Serampore University are also eligible to take this course.
3. **One-Year Laymen's Course and the Diploma of Religious Knowledge (D.R.K.):** Open to candidates who hold the B.A. or B.Sc. degree of a recognised University.
4. **Master of Religious Studies (M.R.S.):** Open to candidates holding the B.D. degree of Serampore University or equivalent qualification.
5. **Master of Theology (M.Th.):** Open to candidates holding a first or second class B.D. degree of Serampore University or equivalent qualification.

Applications for admission on forms available from the College should reach the Principal, United Theological College, 17 Miller's Road, Bangalore 6, not later than 27th February 1971. The application should be accompanied by a Registration fee of Rs. 15.

A limited number of scholarships are available for deservicing candidates admitted to the different courses, *except* for the Five-Year B.D. course. Request for scholarship should be made in writing separately along with the application for admission.

DEPARTMENT OF RESEARCH AND POST-GRADUATE STUDIES

Applications are invited from holders of the Serampore B.D. (1st or 2nd class) or its equivalent for admission to the *M.Th. Courses* for the academic year commencing from June 10th, 1971. The College prepares candidates for the *M.Th. Degree* of Serampore College in the fields of Old Testament, New Testament, Christian Theology, Church History, and Christian Ethics.

Candidates who wish to pursue their own special research projects in any of the above branches are also admitted. All candidates doing the Post-Graduate studies in the College may also register for Post-Graduate diploma of the College.

Applications for admission should be made on the prescribed forms supplied by the College along with a registration fee of Rs. 15 and should reach the Principal not later than February 27, 1971. A limited number of Scholarships are available for which application should be made separately.

All enquiries may be addressed to :

**The Registrar,
United Theological College,
17, Miller's Road, Bangalore-6
South India.**

DEPARTMENT OF MINISTRIAL TRAINING

The United Theological College, Bangalore, will be admitting candidates for the following degree courses during the year 1971-72.

(a) **5-year B.D. Course :** Candidates who are not graduates, but who are eligible for admission to the degree course of a recognised University, may apply for admission to this Course, which will begin on June 10th, 1971.

Applications for admission to this course should be made on the prescribed form, obtainable from the College and should reach the Principal, by Feb. 27th 1971. Candidates will be required to sit for an Entrance Examination to be held on April 30th and May 1st, 1971.

(b) **3-year B.D. Course :** Candidates holding at least B.A. or B.Sc., Degree of an Indian University, or an equivalent qualification, may apply for admission to this course, which will begin on Sept. 9th, 1971. Applications for admission to this course should be made on the prescribed form obtainable from the College, and should reach the Principal not later than May 29, 1971. Candidates will be required to sit for an Entrance Examination either on April 30th and May 1st, 1971, or on July 30th and 31st 1971.

Further information regarding the Courses and Entrance Examination may be obtained by writing to the Registrar, United Theological College, 17, Miller's Road, Bangalore-6.

DEPARTMENT OF LAY TRAINING

Offers Courses for Lay Leaders, Youth Workers, College and School Teachers and those responsible for Christian Education Programmes.

1. Bachelor of Religious Education (B.R.E.)

This is a two-year course leading to the B.R.E. Degree of Serampore University. The course provides training for the Church's special teaching ministries among children, youth, students and adults and for Y.M.C.A. secretaries. Admission is open to those who hold a Bachelor's degree of a recognised university. Those holding the B.D. Degree or L.Th. Diploma of Serampore University are also eligible for admission.

2. Laymen's Theological Course and Diploma of Religious knowledge

This one-year course is open to those who hold a Bachelor's Degree of a recognised university, and to others who, in the opinion of the College's Lay Department, can benefit from the course of studies. The course covers the study of the Bible, Christian Doctrine, Church History, Indian Religions, Contemporary Society in India, Personal Development and Group Leadership. Those who complete the course satisfactorily receive the college certificate.

[OCTOBER 1970]

3. Diploma of Religious Knowledge

Graduate members registered for the Laymen's Course may also register for the Serampore College Diploma in Religious Knowledge, which is especially designed for teachers in Christian Schools and Colleges.

Application for Admission on a form obtainable from the College should reach the Principal not later than 27th Feb. 1971. The application should be accompanied by a registration fee of Rs. 15. All applicants will be asked to write an entrance examination. For those admitted, work will begin on June 10, 1971.

All enquiries may be addressed to: The Registrar, United Theological College, 17 Miller's Road, Bangalore-6.

ONE WEEK SEMINAR

on

CURRENT ECUMENICAL ISSUES

Sponsored by

THE ECUMENICAL CHRISTIAN CENTRE,
WHITEFIELD, BANGALORE

November 24-30, 1970

1. One week intensive study on Current Ecumenical Issues in the Roman Catholic, Protestant and Orthodox World with particular reference to India.

2. Open to students of Ecumenism—Seminary Lecturers, Research students, Diocesan Ecumenical Directors, etc.

Admissions limited to Thirty.

Please register your names before the 14th of November by sending the Seminar Fee of Rs. 70 (includes Food, Accommodation and Registration) by Money Order or Rs. 71 by Crossed Cheque.

and

ONE WEEK SCHOOL ON WORSHIP

December 2-8, 1970

* A One Week School on Worship will be held to experiment with different new patterns of Worship with a view to meet the needs and aspirations of modern youth. This is a need of the hour.

* Churches, Colleges and other Institutions handling Youth are requested to depute suitably selected leaders.

* Admissions limited to Thirty.

Register before 14th November by sending the Fee of Rs. 70 by Money Order or Rs. 71 by Crossed Cheque.

Fee for those who Register both for the One Week Seminar on Current Ecumenical Issues and the One Week School on Worship will be only Rs. 115.

DIRECTOR.

Book Note—(Continued from p. 14)

'in the Kingdom of God that Jesus visualised there is to be a large measure of equality without however making sluggards' one wonders whether they were his mature Christian thoughts!

Palayamkottai

J. VEDASIROMANI.

EFFICIENCY IN ADMINISTRATION ONE WEEK COURSE

for

CHRISTIAN EXECUTIVES IN INDIA

14-21 January, 1971

Sponsored by

THE ECUMENICAL CHRISTIAN CENTRE,
BANGALORE

* This course will deal with the various aspects of Management, Administration, Organization, Finance, Planning etc.

* Able and experienced top Executives from various Secular Agencies will share their knowledge and experience and give guidance.

* This course will benefit Bishops and other Heads of Churches, Principals of Colleges, Heads of Hospitals and other major Institutions and Organisations.

* The Fees for the whole course including Registration, Tuition, Food and Accommodation will be only Rs. 150 (Rupees One Hundred and Fifty) per person. This will cover only a part of the total expenses. The Centre is planning to subsidize the course as a contribution to the life of the Churches in India.

* As accommodation is limited, preference will be given to the first thirty applicants who will register their names by sending Rs. 150 (Rupees One Hundred and Fifty) before the Fifteenth of December 1970. Detailed Programme Folders will be sent after registration.

DIRECTOR,

Ecumenical Christian Centre,
Whitefield P.O.,
Bangalore.

CALL FOR MISSIONARY SERVICE

1. There is need for men to render Christian service in Malkangiri Oriya Mission Field of the Indian Missionary Society.

2. There is a proposal to recruit young men and form a 'Brotherhood' to do evangelistic work in villages in Dornakal Telugu Mission Field of the Indian Missionary Society.

Those who feel this a divine call are asked to apply to the General Secretary to the following address:—

Rev. E. P. GNANASIGAMONI, B.A., L.T.,
General Secretary,

Indian Missionary Society,
Palayamkottai,
Tirunelveli-2.

WANTED

Wanted a Hostel Warden-Cum-Mess Manager for Nurses' Home. Either a graduate or a registered nurse. Age 35-55. Single or widow without encumbrances. Accommodation in the hostel provided. Salary according to qualification and experience. Apply before Nov. 1, 1970 to Dean, School of Nursing, Scudder Memorial Hospital, Ranipet, N. Arcot, Tamil Nadu.

BOOKS AT THE C.L.S.

- | | |
|---|-----------|
| THE TRINITY AND WORLD RELIGIONS —by Raymond Panikkar (CISRS—CLS)
The author of <i>The Unknown Christ of Hinduism</i> finds in the Trinity 'a possible basis for Religions to enter into each other's interiority'. M. M. Thomas calls it 'the original contribution of a seminal theologian'. | Rs. 2.25 |
| CHURCH OF SOUTH INDIA-LUTHERAN CONVERSATIONS —by R. D. Paul and J. Kumaresan (CLS)
A historical sketch, up-to-date and authoritative. | Rs. 1.50 |
| CHRISTIAN ROLE IN SOCIAL REVOLUTION —by T. V. Philip (CLS)
The National Bible Study Booklet for 1970, the eight studies included here seek to understand the contemporary revolution against the background of biblical revelation. | Rs. 0.50 |
| CHRISTIANITY DIVIDED —by Kung, Barth, Cullman and others.
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